

DIOTREPHES

Detected, Corrected, and Rejected,

AND

ARCHIPPUS ADMONISHED:

BY

A soft Answer to an Angry Sermon
and Book lately Published, Intituled, *A True*
Account of what was done, at the casting of
two Members out of Mr. Stucleys Congregation in Exm.

And Job answered (Zophar, Eliphaz, and Bildad his Teachers, and
Reprovers, who so Reprochfully accused him of Lying, Mocking,
&c.) and said: O- that mine Adversary had written a Booke, I
would take it upon my shoulder, and binde it as a Crowne to me.
(Job chap. 11, 12, & 31. with 16. 10 & 19. 3.)

Thou- hast made me wiser then mine Enemies, -I have more understanding
then all my Teachers. (Psalm 119. 98, 99.)

For a Bishop must be blamelesse, of good behaviour, no striker, but
Patient, or Gentle, not Angry, not Froward, not self-willed, not a
Brawler, not a Novice, lest being lifted up with Pride, he fall into
the condemnation of the Devil: (1 Tim. 3. & Tit. 1. 7.)

But Diotrephes (who loveth to have the prebeminence) ---- Prateeth
against us with Malicious words, ---- and casteth the Brethren out of
the Church: (Job. Epist. 3. v 9, 10.)

Now we command you, Brethren, in the Name of our Lord Jesus Christ,
that ye withdraw your selves from every Brother that walketh Disor-
derly, and not after the Tradition which he received of us: And if any
man obey not our word, &c. Note that man, and have no company
with him, that he may be ashamed: yet count him not as an enemy,
but admonish him as a Brother. (2 Theff. 3. 6. 14, 15)

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DIOTRAPHES

ARCHIPPES ADMONISHED



Brother Stucley,

SO I call you, though walking disorderly, and not obeying the Word of Christ and his Apostles in their Epistles and Rules for Church-proceedings: In which respect though I cannot join or company with you in Church communion, nor praise your Church proceeding, that you may be a little ashamed of your late-doings, yet how ever I shall not Account you as an enemy, but shall rather endeavour to Admonish you as a brother, as I am directed in 2 Thess. 3. 14, 15. And our Saviour Christ I finde (whose example indeed we should strive to immitate) was so Gentle and meeke in his Appellation of some of the worst of sinners as that he calleth him Friend who had not on the Wedding Garment: Therefore I affect not any way of Retort, as to say (in your own dialect) wretched man, proud-man, lawles-man, lying man, perjured man, covenant breaker, Child of hell, Notorious Lyer, Discontented Lyer, Bryer in our sides, companion siter for damned Spirits, &c. nor to say (in the like manner of Expression) Blinde Guide, False-Teacher, Church Robber, Over-Ruler, Lord over Gods Heritage, Usurper of the Churches Power and Priviledge, &c. upon Pretence (according to the argument in your late Book, Page 11th) that you may be so VISIBLY, (or appeare in Print so) though you are not so Invisibly, or in Reality. This truly were but the Rendering of evil for evil, and Railing for Railing, or Reviling for Reviling, and these Revilers, I find also WITH-OUT, even amongst as infamous Associates as the Lyers. (1 Cor. 6. 9, 10) Me thinks (Brother) soft words and hard arguments were much better: Indeed He that appeareth first in his own cause seemeth Just (as Solomon speakes) but his neighbour cometh after and sifteth him: So if I may but Come after you a little, and observe some of the most materiall things in my way, I may possibly tell you (though you are your selve a Teacher and guide of others) yet here you are in an Error, and this is not your way: I would not Dispise the Cause of his Man servant, nor of his Maid servant when they Contended with him: And though Naaman at first Dispised the Advice of the Prophet when his Passion was up, yet after when he was in a better frame, He could Hearken also to the Advice of his Servants whilst they Argued and Reasoned with him; And so did David to the Advice of Abigail, when she met him in the way, And if you can doe the like to mine, (whilst I am now contending with you this day,) the Lord may peradventure (even by some weak In-strument) shew you yet a more excellent way, Surely, The wrath of man

will not accomplish the Righteousness of God, and Passion in the Reprover, will but stirre up passion in the Reproved, and what good (thinke you) will it doe, to Reprove pride in others, with a manifestation of far greater pride in our selves? How unlike is this to our Lord and Master? whose *voyce* (you know) *was not heard in the streets* : and who hath commanded you as you are *his Servant* and the *Churches Servant* also, to be *Gentle* towards all *Men*, and *Patient*, and *Long-suffering*, and to *wait* if so be God at any time would give them *Repentance to the acknowledgment of the truth*, that you think doe oppose themselves therunto, What? Can you not *Reprove*, and *cast out* (of your Church, I think I may call it,) but you must do it angrily, and vexingly, and frettingly, and ridgedly, and vauntingly, and selfe-honouringly, (as if none of your Neighbours were such a strict *Disciplinarian* as you) and also enviously? What do you *Grieve* and *Repine* and *Envy* at it, because some *Reall Invisible Saints* (though for want of some Eye-Solve your light at present is not good enough to see them *Visibl.-Ones*) are in *Esteeme* amongst the *G.dly* where they live, and are by them *Countenanced* (though by you and your major part of the *Brethren Excommunicated*,) and that they are of *Good Report* also amongst those that are without, yea, that their praise also is in all the Churches where they have been heard of or spoken off, and that the *Godly* though of other Judgements (in some things) yet doe *Honour* them so as to give them the *Chiefe seats* in their *Publick meeting places* (as Page 22), and so in these things have *Countenance* indeed and an *Interest* indeed (as you say Page 15th & 90^h) and that both in the Heart of God and of *Men*, being herein like their Saviour, who (you know) *Increased in Wisdom* and in *Stature*, and in *favour* with God and men: and also like those primitive Saints (*Acts* 2. last.) who (whatever they suffered) still *Rejoyced*, (and so it seemes doe these, at which you are troubled) *Praising God*, and having *Favour* with all the *People*: Whilst you (alas!) are *Slighted*, and *Disesteemed*, and *Undervalued*, and *Annihilated*, notwithstanding that you doe *Magnifie* your office, and bestirre your selfe so exceedingly, (a little more indeed then becomes you) and have put your selfe to so great *expence* and *charge* (notwithstanding your condemning of women for *assembling of Expensive* company and meetings) for these *Fifty hundred Books*, which (if Reports are True) your *Bookseller* hath sent you (I suppose,) to *disperse*, for the *excusing* of this your *Miscarriage*, or for the yet honouring of you before the people: You not minding it (it seemes) that your selfe and fellow-officers are to be dealt with as well as *private Members*, and to be *Ad-*
monished,

monished, *Cast out, Rejected and withdrawn from*—when you speak and Act in your own *Spirits, your own wyes, your own wills, your own wrath, your own passions, and proceed and Transact things* in the house of God *obstinately or wilfully after Dissatisfaction declared, contrary to Christs Appointment and Institution, Namely without the Full and Free consent, Concurrence and Satisfaction of the whole Church, as your Book it selfe Expresses apparently, which tells us The Officers and Major part of the Brethren must doe these things, and that they are the Church* : But if they are the Church Surely they are such a Church as is not to be found in the Old or New Testament ; but in Civill or Worldly Corporations indeed you have such a Church or Civill-Assembly as doe Transact and carry things by Majority of voyces : And if it be come to *this* even in our Congregational Churches ; Then surely many of the *private Members* of these Churches, (and such it may be as by the Officers are *least esteemed in the Church*) may yet in an holy Humility, begin to praise the Lord with the Psalmist (*Psalm 119.*) *That he hath been pleased through his Commandements to make them wiser then their Enemies and to give them more understanding* (in the affairs of Christs House) *then all their Teachers, yea then their Rulers and Leaders, who (if they should follow them) would cause them to erre* (as Isa. 9 16.) And though you may thinke your selfe to be an Apollo, and mighty in the Scriptures, as well as in your *Numerous Quotation of the Fathers*, (That would have men Excommunicated for 3 times absence from their Assemblies, if they can but procure the Major part of the Brethren to joyne with some *Diotrophes* in the worke, yet (why may not some *Priscilla* take you to taske and shew you the way of God yet more perfectly? and tell you (as Christ speaks to some others in a like case) that from the Beginning it was not so : It was not so as you and your *Omnium-Gatherum of Church-Fathers & Doctors have Said & Alld.* If therefore you have failed not only in *Manner* (as you expressly confesse Page the last :) but also in *Matter* : it may be worth the while to fall close to the Businessse, and (if the Lord will) to hold forth something that may convince you thereof : that so you may be Gained, which is my Soules desire and prayer to God for you : At the Name of Christ may not further suffer by the like *unadvisednesse and Rashnesse* in others : Which (should they Imitate you in) would be the most likely Means upon Earth to *Breake and Scatter all the Churches of Christ in these Nations* more then ever that *Persecution* from the Powers of the World which *arose about Stephen* did that *Primitive Church*.

: First, then: If the same Power must cast out, that receives in : (when occasion is for it) Then the *Private Members* of the Church who call

led you and your brethren into office must again *Owe you* when such occasion shall be, though they have not an Officer unbiased and uncorrupted left amongst you to lead the Election of this Excommunication. The Rule you know is, *Say to Archippus, Take heed to thy Ministry,* (Coloss. 4. 17.) *That is,* Take heed not only what thou say'st, but what thou do'st in the House of God, and *How* thou do'st every thing also? Namely, that it be according to Rule, and the Pattern in the Primitive Churches; and so, and no otherwise, but as the true *Announcing* which they also have Received teaches: Else if thou or an Angell from heaven, Speak, Preach, Teach, or Act any otherwise, the Church nor any particular Member of it, is not to *heare* thee, nor at all to Submit unto thee, in thy Ministeriall Teaching or Guidance, but are to *Reject* it as that which hath no light in it: For sayes Paul (Gal. 1. 8.) *Let him that speakes otherwise* (Angell of Heaven, or Angell of the Church, whatever he be,) *Let him be accursed,* which (as you Interpret in your Booke) is Excommunicated; and so undenyably it followes here, If Archippus will not be admonished, (which is the first Censure [as it seemes you would not, when you would not hear the Dissatisfaction of those Members that could not concurre with your irregular proceedings in the Church: But would goe on obstinately and Irregularly by the Vote of the Major part (which you had procured to Comply with you) and so refused your selfe (in this fence) to be admonished:] what followes, but those who are commanded first to admonish Archippus, must after, if he will not Hear the Church proceed also to the other Censure; and Excommunicate him: you see by this (if the premisses be by and by made Good) that you are already under the Doctrine of Excommunication as you distinguish in your Booke, and if the Major part of the Church be so Corrupted, to Comply with you by an Implicit faith, that you cannot (in the usuall way) be put under the practicall pur of it: yet Christ hath so ordained in his wisdom, that he affords a present help in his word for this also; which is that the Minor part (in this case) with draw from the Major: According to these Scriptures, (2 Thess. 3. 6. Rom. 16. 17. 2 Thess. 3. 14. 1 Cor. 5. 11. 1 Tim. 5. 22. Gal. 3. 1. 1 Cor. 7. 23. Gal. 2. 5.) which being done you are not only Doctrinally but Practically under this Censure, for to be Excommunicated, or (according to Christ) Rejected, are one and the same, Titus 3. 11.

But when those Members did their Duty to Declare their Dissatisfaction with your Irregular Proceedings, you reprov'd them for speaking in the Church, because Women must not speake in the Church: Page 20th.

Now

Now a little to Set you in joynt again here; Know First, *Women may not speake in the Church, nor assume authority, &c.* But notwithstanding this; (1) A *Woman* may take you out of the Church, and shew you your Errour and set you right as *Priscilla* did *Apollos*, *Acts* 18. 26. (2) *Women* (fit and able for it) may pray with and also teach others of their own Sex, amongst themselves in their meetings together, as the Apostle commands that they should be Teachers of good things, and that the Elder *W. men* should teach the Younger, &c. (*Tim* 3. 3, 4, 5. *Jude* 20. *James* 5. 16) yea, you were formerly very free, and al'o practised it, to have *W. men* pray in y^r company, and your selfe Joyning with them in spirit only, whilst they were the Mouth in the Duty; as amongst the Good *Women* in *Cornwall*, which so exceedingly tooke your Heart that you were very much ashamed to think how short you came of them in the Gift or Spirit of prayer: and you Hoped that this Practice of their Praying with the men would come hereafter to be more in use: But this only by the way: (3) I must tell you, They are not commanded to be altogether silent in the Church it self, and not to speake at all upon no occasion whatsoever, there is no such Prohibition in all the Scripture: One Text therefore is to be interpreted by another: As when *Mat* 23. 35. sayes, All *Judea* and All the Region round about were Baptised of *John*: it must be understood with some Exception, which another Scripture Mentions, as *Luk* 7. 30. Namely, Except the Pharisees and Lawyers, which Rejected the counsel of God, not being Baptized: So when some Scriptures say, A *Woman* must not speake in the Church, (namely, to Teach Publickly by Propheying: as *1 Cor* 14. 34, 35, *1 Tim* 2. 12.) Nor to usurpe authority over the man (namely, to take any publick charge of Pastor or Teacher, as Diodate on the place) But to be in silence (namely in this Matter or Poynt of Propheying:) And if they will learn any thing (namely, to be further satisfied touching what hath been taught by the Men, whether Teaching by Office or Teaching by Gift in the Church) Let them ask their Husbands at home, or in case they have none, or none that are capable to resolve them, Let them ask any of the Brethren PRIVATELY (which is all one as to ask at Home,) who may after (when it is convenient) Speake for them in the Church that they may be satisfied, if they themselves cannot satisfy them therein: For (saith the Apostle) it is a shame for women to speake in the Church, that is, so to speake as to Teach, or Prophecy, or Conferre, or Dispute PUBLICELY: which is the thing Expressly spoken of, in both these fore mentioned Scriptures; These fore-mentioned Scriptures therefore must be understood, (as the former was) not absolute.

absolutely and universally, but with these expresse Lymmitations, and
With such Exceptions as other Scriptures also make Mention of, which
doe Require Women in severall other cases to speake in the Church; Will
you Hear therefore Brother, and will you learn in what cases they may
and ought to Speake, and wherein they should Sinne, if they speake not?
Surely Brother when they performe an absolute Duty, and when they
use no other then the Liberty which the Blood of Christ hath purchased
for them, as Believers, then they doe not usurpe nor take to themselves
any more power or authority then is freely given them of God and
Christ. Now thus it is; First, When they sing in the Church, as well
as the Brethren: Here they speake in the Church; yea. Here. they teach
and admonish one another in the Church, (Coloss. 3. 16.) (Secondly.)
When they are asked any Questions concerning others, To give their
Testimony concerning them, either concerning persons to be Admitted,
or touching persons to be Censured, here also They must speake in the
Church: (as Acts 12. 14, 15, Mar. 18. 16.) (3dly.) So also
concerning THEMSELVES, at the time of their own ADMISSION;
when they professe their Faith before the Lord and the Church,
when they hold forth the work of God upon their own spirits and Gods
Gracious dealings with them in his calling of them to Fellowship first
with Himselfe, and now with his People; Here is likewise a Speaking in
the Church, by the Women as well as the Men, and that to very good
Purpose, for it is found (by experience) to be very Teaching and Edi-
fying unto the whole body, (Though it be not that Publique Teaching
aforsaid, yet) whilest they are thus Rendring a reason of the Hope that
is in them with meeknesse and Fear, according to the Proportion, Mea-
sure, and efficacy of the Spirit which they have Received, they doe eve-
ry one Contribute and supply something towards the mutuall edifying of
the whole in love: (Mar. 16. 16. 18. 1 Pet. 3. 15 Ephes. 4. 16)
(4thly) They speake in the Church (by themselves or by a Bro-
ther,) when upon any occasion Ordinary or Extraordinary, they are Sent
as Messengers, or are recommended unto other Churches, as Phibe, and
Mary Magdalen, and Joanna, and Mary the Mother of James, and
other Women, (Rom. 16. 1. 2. Luke 24. 9, 10, 11. John 20. 17, 18.
Mat. 28. 10. Mark 16. 9, 10.) (5thly) They speake in the Church,
where they have an Extraordinary Gift of Prayer and Prophecy: (1
say) an Extraordinary Gift, (as 1. Cor. 11. 5) Every Woman that
Prayeth or Prophesieth, &c. (see the last Annotations on the place,)
Thus did Anna, Luke 2. 37, 38. and the four Daughters of Philip:
Acts 21. 9. Hence persons Experienced, learned and Godly, have con-
ceived, that as this was Extraordinary, so where there are Impulses
Extraor.

*Extraordinary from the Spirit of God, in cases Extraordinary falling out in a Church, * There may be the same ground for their speaking now, (in such cases) as there was then : though their speaking by way of Ordinary Propheſſing is forbidden : (6thly) They ſpeake in the Church : To cleere themſelves from any Raſh, Sudden, undeſerved, unadviſed, uncharitable and unjuſt Cenſure, Admonition or Reprooſe Irregularly given them by the Church-Officer : which they ought not to lye down under and ſubmit unto, when they are not guilty of the ſeale Faults or Crimes laid to their Charge : Thus (you know) Gracious Hannah did not Submit or Subject to that Raſh, Harſh and unjuſt Cenſure, But ſpoke again to Eli that Reproved Her : When he Counted and Called her (in that uncomely, and unworthy manner,) Drunken Woman, Daughter of Belial, &c : even for doing or diſcharging her Durie at that time in the Houſe of God (as it ſeemes upon the like Ground of diſcharging a duty in the Church, (though of another Kind,) you ſo unworthily Cenſured the Gracious S. which you mention in your Booke : and have accounted and called her as bad or worſe : and yet will you blame her for her ſpeaking in the Church ?) See, Read, Conſider, lay up, and Remember this Scripture, and let it be your looking-glaſſe for the future ; (it is 1 Sam. 1. 14, 15, 16, 17.) For theſe things (Brocher) were written for our learning, upon whom the ends of the World are come : (1 Cor. 10. 11.) (Seventhly) They ſpeake again in the Church likewise (though Privately,) When they Communicate to any Officer or Brother, [that (if it be needfull) it may be by him ſold to the Church, in Order to their Reliefe, or the Cleering of the truth,] their Diſſatisfaction touching any thing that hath been ſpoken : Which the Reſt of the Church are to Judge of : (Namely, Every Individuall Member in the Church by a Judgment of diſcretion, and the whole together by a Judgment of Cenſure : 1 Cor. 14. 29) or touching any thing which is carrying on, any of the Affairs, Proceedings, or Tranſactions in the Church : which ought to be done by the Common and Joynt conſent of the whole Church, According to the power given them by Chriſt, and the Practice of the New-Teſtament Churches, (Acts 1. 26. 1 Cor. 5. 4, 5. with 14. 23. Matt. 16. 16, 18, 19. & 18. 17. Phil. 2. 2, 3. Zephany 3. 9. Acts 2. 46. & 4. 32. 1 Cor. 1. 10.) Where you ſee the Churches, in Jeruſalem, Co-*

* As in the next following caſe here inſtanced in, or any other ſuch like, which is extraordinary.

First, Philippi, Galatia, &c : as they were all of the same confirmation, so they were all to practice the same things : To serve the Lord with one consent, with one shoulder, to be all of one accord, of one heart, of one soul, of one lip, of one language, and all to speak the same thing, in all their Administrations, Proceedings and Transactions when they were gathered together : And None in particular might Ouer rule or Lord it, or carry things Arbitrarily, or Assume that Power and Priviledge wholly to themselves, which by the last will and Testament of Christ, sealed with his Blood, was by him given in common unto all that had like precious Faith, unto all Believers in Church-Estate, even to the whole Multitude of Believers both men and Women, officers and Brethren ; the whole number of Names, or all the Members of the Church Assembled and met together ; Every thing still (you finde) was to be done by the Common and Joynt consent, Accord, Agreement, Concurrence and Satisfaction of the whole Church that were met together in one place : Now Brother, If things must be done by the whole, then not by the Major part ; And if by the whole, then of necessity the Dissatisfied must speak their Dissatisfaction, in order to the Satisfying of their Doubts and Scruples, or the Clearing of the Truth : that they may come to a Generall and universall concurrence satisfaction, agreement, and consent at length : And if this cannot be, at last, yet however, no proceedings (according to Rule) can be made in the Church, till all meanes have been first used for this : Or till there be in the Dissatisfied, (if not a concurrence, yet at least) a Submission and yeelding, (manifested and Declared,) that the Church may proceed : Though often times it so falleth out that the whole Church may see cause to come over to one particular Member that was Dissatisfied : as it was in the case of Paphnutius in the council : And if the Minor part of the Church be in the Truth, and

* as Mark cannot yeeld to it that the Major part should Proceed, and yet 10. 42. 43. whether they yeeld or not, whether they are satisfied or not, whether 44. 1 Pet. they consent or not, they will proceed ; and take the Liberty or 5. 3. 2 Cor. rather Boldnesse to Lord it over them (as Peter Termes it) or as 1. 24. Ezek. the word there is, to over Rule them : or to exercise Dominion over 34. 4. John their Faith, or to Force* them, in this case (rather then be pertakers) Ep. 3. v. 9. of their sins) the MINOR PART OUGHT (according to Rule) TO 10. WITHDRAW THEMSELVES (either for a Time, if the Advice

Advice of other Churches may after be a means to Reconcile them, or if not, for altogether) When the Liberties of Christs House and the Lawes of his Kingdome are so wilfully and violently infringed and Broken, and so the Master appeareth such, as upon which, this very Duty of withdrawing, in Scripture is Absolutely and Expressly Required: And hereupon (Brother) I must tell you, They are no Perjur'd Persons, no Covenant Breakers, no Neglecters of Church Fellowship, no Schismatiques, nor such neither as seperate from the Church (or rather as you should have exprest it, from you and your greater number of men that so arrogantly usurpe and take to your selves the Power, Name, and Seale of the Church:) to avoyd the Censure: But on the contrary (Brother) they are such as hearken to the voyce and call of God and Christ in Scripture, as well now in their Going out, as before in their coming in to you: yea such as herein are followers of God as dear children, and as obedient children, doing the will of God, and the will of Christ from the heart, in this their very separation and withdrawing, even as they did before in their withdrawing from the D:generate and corrupted Parish Churches: And the true church state of Right Resideth also in such a Part, (though the Minor Part) so withdrawing, according to God; if they are but so many as may reasonably have the Denomination of a Church, which is not the Case of a Single person nor of two or three. [who in such cases are to Join themselves unto, or to walke with any other of the Churches of Christ, that doe Keep close to the Rule, with whom they may most comfortably and Satisfactorily close;] the Church having Denomination from, nor its Major Part but its Better part, even from the few Names left in Sardin, who have not defiled their Garments, who are worthy, (Rev. 3. 4) Who are therefore to Purge themselves from the Major Part, (when corrupted), as from Old Leaven, that they may be a new lump, even as they are untakenly. (1 Cor. 5. 7) (Though a single person may be in the Truth, as Paphnuzius before mentioned was, and so two or three single persons in like manner, when all the rest of the Church may be in an Errour) This also Mr. Burroughs shewes clearly (in his Heart-Divisions) Instancing in such as lived in Dark Times &c. yet were very cleare in this Time: Namely, That if the cause of leaving Communion with a particular Church be Just

proceeding from love to God, his Saints, a mans own soule, yea that very Church from whence he departs, (as sometimes it may,) Witnessing in a Gracious way against the evill in it, (such a one,) He is farre from the Guilt of Schisme: (2) If the cause of leaving Communion be Just; Then (saith he) Those who give this cause are the Schismaticks, not those who wish-draw upon it. Thus the Governours of the Church may be the Schismaticks, and a Private Member wish-drawing may be free: Suarez a great Jesuite, in his disputation (*De Schismat.*) sayes in some cases the Pope may be a Schismatick. If Governours shall enioyne any thing upon the Church, or any Member, that is Sinne: or if they shall Mingle evill in the Publick worship, so that there can be no Joyning with their worship, but there must be likewise a Joyning with sinne, in this case if any wish-draw from them they are the Schismaticks, not those who wish-draw; they are *Fugati*, not *Fugitivi*. The Blame of Schisme sayes learned Voetius must not be upon those who forsake such as have forsaken Christ and the Ancient Faith; but upon those who have thus forsaken Christ and his Truth: When the Second Councell of Nice set up Image worship, many thousands could not yeeld to it but were forced to wish-draw, who was the Schismaticall party there, but the Synod and those who Joyned with it? Yea further, (saith Mr. Burroughs) If they Impose that which is not necessary (though in it selfe not sinfull) and will not Bear with the weaknesse of such as thinke it to be evill; if upon that they be forced to wish-draw; in this, the Governours are the Schismaticks also; the cause of the Rent is in them; They ought in such things to Bear the weaknesse of their Brethren, and not Impetuously to require of them those things that there is no necessity of. If such things be sinne to their Brethrens Consciences, if they will stand upon it, to enioyne them, they lay a necessity upon them to wish-draw from them. God will not lay the Indictment of Schisme, thus, Such a one Departed from the Communion of such a Church because he would not doe what was lawfull to be done: but thus, you Imposed that upon your Brethren which there was no necessity of, and would not forbear him, but caused him by your importuness and stiffnessse, to depart from Communion with you: It is true, (sayes God,) the thing might have been done, but it was not necessary, it was out of Conscience to me that they forbore, the weaknesse is theirs, but

but the Schisme is yours: See Mr. Burroughs; Heart-Divisions. Page 173, 174. Hereby (I hope) you see clearly, that they who *Cause* the Schisme or Division, they are the *Dividers*, and the *Schismaticks*, and not those who *with-draw* from them according to divine appointment, and an expresse command given them on that behalfe; in 2 Thess. 3. 6. and in the other Scriptures before quoted. (P. 4.)

Consider therefore (Brother) *what you have done, (in this late Excommunication ?)* Also *wherefore you have done it ?* and likewise *how you have done it ?* and be persuaded now to Repent of it, if the Lord hath yet given you to see Cause for it, in respect of both Matter and Manner : [for by Repenting, you will *clear your selfe* more then by many Books Publishing : as 2 Cor. 7. 11.] And if not, be pleased to consider with me yet a little further some of the fore mentioned Scriptures; and tell me (Brother) *When Matthias was added in the Room of Judas by Common Consent, Acts 1. 26. The Number of Names then were together being about an hundred and twenty, vers. 19th were not these one hundred and twenty persons (I think you) Men and Women ? Apostles and Brethren, and all likewise giving their common consent for his Admission ? He was added or numbered with the Eleven Apostles (say the last Annotations) by Common Declaration of their General or Universal Consent. Read also Common way of the Churches, who Common-consent awarded, if you understand it not ? If you would interpret it to be meant here as in Civil and worldly Corporations and Courts, where the Major part (according to their Lawes) Exercise the Authority, and take up on them the over Rule the Minor, Chief tell you EXPRESSLY therein shall not be for aming you (Mark 10. 43, 44, 45.) 1 Pet. 5. 3. 2 Cor. 1. 24. 9. So that here you are much far, and doe Differ in your Judgment from the Truth, even as much as the Church Differ from the World. Or as much as the Rule and Discipline which the Holy Scriptures in the World Differ from the Rule and Government which Church hath appointed in his Church. Again (in 1 Cor. 5. 12.) when he manifestly performeth such and such by the whole Church gathered together. Did the Apostle mean only the Officers and Major part of the Brethren of that Church ? and that the Rest together with the Women, might say as above, and needed not come together to inflit this Censure ? If they had but a Major part to doe it, was this enough ? doth he say so Brother ?*

Again,

Again (in 16th March. 16. 18. 19. Doth Christ speake to Peter (according to learned Hooker of New-England, in answer of Rutherford, on the Place) Not as an Apostle, nor as an Elder, nor as an officer, but as a Believer. To thee will I give the Keyes of the Kingdoms of Heaven, and whatsoever thou shalt binde on earth shall be bound in Heaven? Doth he (I say). speake unto him as a Believer? as one making that profession of his faith before the Lord and his Brethren (which flesh and Blood had not Revealed to him but the Father only,) And doth the Lord tell us that upon that Rock, even Christ himselfe so beleevd on, and that faith in Him, (I say that Faith so far forth as men can judge of it) so Openly or Visibly Professed He would build his visible Church, and give every such visible Believer these Keyes? Then I beseech you how came you to take away these Keyes from the Minor part of the Brethren, and from the Sisters? Are they not all Believers? Have Women no Soules? or no Faith? nor many of the Brethren neither, than that which is given freely unto them all, as Believers; must he now usurped wholly by some though the Major part, and deprivd from the rest? Methinks you should blush to Publish such things as these to the World.

Again, when you would tye the rest of the Members from falling off from you by the renewing of their Covenant. Page 39. Are you not ashamed to make them Swear (as you Interpret their Church Covenant to be no other then an Oath) that they will submit to your teaching, and Ministeriall guidance, without any Limitation, Restriction, or privie whatsoever mentioned therein? is it not enough if they submit unto you according to Gods or to your teaching when it is according to that of the announcing which teaches them all things, which is truth, and is no Lye? and when in your preaching you speak as the Oracles of God? But must they submit unto it, (right or wrong) whosoever it be? There are many False Teachers gone forth, and many strange Doctrines also taught, and especially in these our Dayes, and must they not obey the Spirit? must they not know all things? must they not search the Scriptures, must they not see if things be so or no? if it be the word of Christ or no? if an Oracle of God or no? Christ bid them doe so, the Apostle bid them doe so: And if you or an Angel from Heaven Preach any other Doctrine than they have taught:

ought they not to receive you with such a greeting as the Apostle saith, *Peace be to you*?

Ought they not to *Reject* it, and not to submit unto it? Are there not many *Blinde leaders of the Blinde*? and doth not the Lord also complain, that the *Teachers of his people cause them to erre*? yea, have not the *Biss of Teachers*, and those most sound in the faith, their *Mixtures*? Will any pretend to be *Infallible in all things*? Must they not then (if there be cause) *Admonish Archippus*, and not goe along with him in all things which he *Teaches* or doth by an *Implicit faith*? much lesse enter into a *Covenant* and into an *Oath* to doe so? *Paul* himself requires no more but this, that we *Follow him*, as he follows *Christ*, (1 Cor. 11. 1.) The truth is, we are to *Follow the Lamb wheresoever he goes*, But if we resolve to follow also our *Ministeriall Guides and Leaders wheresoever they go*, *Christ* tells us we may possibly follow them so long till we both fall into the *Ditch*: Indeed after this, when you make them *Covenant* to submit to the oversight of the *Ruling Elders*, *Ruling according to Gods Word*: you say something But when you make them *Swear* to submit unto you, (the *Teaching Elder*,) why did you not add likewise *Teaching according to Gods Word*? Perhaps you might sometimes (though you knew it not) teach some things which might be, not according to Gods word, Then your *speaking those things* was not *Christs voice* but your own voice, or the voice of a stranger: And *Christ* sayes of his *Sheep*, (and approves of it) That a stranger they will not hear, nor a stranger they will not follow, (John 10.) Now peradventure as you were a stranger in this place, so sometimes also you might seeme to them, to be as a stranger even in this sence, And this possibly might be one *Ground* of those *Members with-drawing from you*, to hear others: (2) you might possibly from the very first, be apprehended to be of but weak or mean abilities to edifie them, (as God hath not dispenced either *Gifts* or *Grace* to all alike) and yet might be by the *Major part of your men* admitted: Now here likewise the *Rule* is expresse (in 1 Cor. 14. 26.) *Let all things* (as namely *Singing, Praying, Prop. tyng, Interpreting, Teaching*, and so likewise the *Duty of Hearing*,) be done unto edifying: They must therefore (to this end,) *Take heed how, and what, and whom they hear*, that so this *Duty* may be done to their edifying: But you will say to leave our meeting may be against the *Peace of the Church*: Answ. The *Rule* is as expresse here also, (Rom. 14. 19.) They must follow the

the things which make for Peace and whereby one may edifie another, But if One cannot edifie the other, what then? shall they come together not for the Better, but for the worse? No; Peace is good, but Truth is Better, Peace is Good, but Holiness is better; Peace is Good but Edifying is Better: wherefore (saith the Apostle) Let all things be done unto Edifying; Saints must Discerne between things that differ, and (where both cannot be had) are to pursue and follow after those things which are most excellent, (as Philip 1. 10.) A particular Church therefore, (in this case, and upon these Grounds, never was, nor is, nor ought to be a Pri'ion (much lesse a perpetuall one, whereby they should be all their life time subject to Bondage,) to the Saints: But Saints here, ought to be such as the Apostle exhorts them, Earnestly contend for the faith which was once Delivered to them, and to stand fast in all those Liberties and Freedoms which Christ hath purchased them: Being bought with a Price they may not be the servants of men, nor the subjects of men, nor be brought under the power of any thing, as the Apostle speaks of himselfe. So (Gal. 2. 5.) To whom we gave place by subjection, no not for an hour, that the truth of the Gospell might continue with you. Namely, the whole truth, both that of Doctrine, and that of Discipline: both must continue with the Saints: Now here (Brother) Did you not withhold some part of this Truth at least, in unrighteousnesse; as to Abridge the Members, (and especially these,) of their Rights and Priviledges? Then, if they were (3 times, or more,) absent from your meetings was there not a cause? or if they are with-drawn for altogether? Hear what Mr. Burroughs sayes to this likewise, Where a man (saith he) cannot have his soule edified in some Ordinances and Truths of Great moment, which that Church whereof he now is, shall Deny; And also where he is in great danger of being seduced to will, he may depart from that Church to another Heart Divisions, P. 175.

Again Brother, (to convince you of your Errours yet a little further,) Why doe you so often contradict your selfe in your Booke? as Page 3. you say The Authority of Excommunication Pertaineth to the Whole Church, and quote Mr. Leigh for it, on (1 Cor. 5.) and in your Rules for Admission, and for walking in Church Order; you say, by the Church may be meant the Major number of the men, And that such Masters of Weight and Moment, (as casting out of the

the Church by the Pastor and Officers,) may be done by the consent of the Greater part of the men: Surely (Brother) Those who have covenanted to submit unto you, in this Teaching of yours; they have Covenanted to give a very blinde Obedience to you.

Again, Page 5th you say: 3 things are requisite to Excommunication (1) It must be from a good intention of the Hears, and not from a revengefull Principle:] Now in your Practice, your High, Passionate, Bitter, Angry, Wrathfull, Ridged-termes, Epithetes, and Odious comparisons which you give them, and make of them in your Booke, for their with drawing from you; seemes to have some Tincture of this revengefull principle, (2) you say, [it should be when the cause is just and cleere, and cleerly proved:] First, for the cause, which you mention, as namely, Telling a lye three times or more, and Disobedience (but what lye, or what kinde of Disobedience you mention not:) I shall leave this, to the Parties concerned to speake unto, or let it rest till I know the truth in matter of Fact, which your Booke pretended at the first view, to discover but doth not: Only telling you for the present these 2 or 3 things.

(1) (Whatever you affirm in your Sermon to the contrary,) yet Those in Scripture who have been most eminently Godly, Have through infirmity so miscarried, as to be overtaken with this fault (of Lying) as not only Sarah, Rachel, the Midwives, and other Women in Scripture, But likewise, Abraham, Isaac, Jacob, Joseph, the Patriarchs, Jeremy, Elisha, Sampson, David and Peter: And the three last, each of them 3 times or more, (even as often as you affirme of this Woman (yet neither of them all were ever so Cursed, Reviled, Counted, called, Ranked or Handled by God or man as you have done this Woman (2) Whereas you would argue her to be an Hypocrite or Childe of Hell, from this: Because God sayes of his People, They are my people, Children that will not lye: --- And without are Dogs, -- and whosoever loveth and maketh a lye: I must a little set you right here; and tell you, That Gods Children, or those that are born of God; Though they sin by lying or otherwise, yet (so farre forth as they are renewed) they doe not love it, But can say with Paul, what I hate that I doe, and what I Doe I allow not, I approve not, I love not, and so cannot be Ranked with such as doe love and make a lye: yea, I must tell you further, Soe farre forth as they are renewed, They will not lye, they cannot lye; (and so that other Scriptures ought to be understood

(a) Page 18.
(upon Isa 63.
8.) He saith
[This is such a
spot as is not in
Gods own child-
ren] yet
Reader see
that even this
very spot, is
charged upon
this very people
which God
here speaks
of, at the 10.
verse: So
likewise more
expresly, Ch.
20. 9. & 17.
4. & Deut.
32. 20.

if you will take the words in the *Strictest sense* (*b*) *They cannot sinne that sin nor any other sin with their WHOLE WILL, with the Regenerate Part; But as the Apostle speaks, with their mind they serve the Law of God, though with their flesh the Law of sin.* If then

(*b*) Though here, (*Pa. 63. 8.*) It is clearly meant of their Keeping Promise and Covenant with God, that God did expect this, as a fruit of his mercy to them: or (to speake after the manner of men) He did *Assure* or *promise* himselfe thus much from them (when he was to bring them out of *Egypt*) That they would now cleave unto him (according to their Covenant also) and would *Keep his Law*, Namely, *Not to returne to Egypt*, (which was one Branch of it, *Deut. 17. 16.*) Seeing he was to be their Saviour: and was now to Redeeme them from that place of Bondage; But yet notwithstanding this, (after they were delivered) They answered not Gods expectation herein; but dealt unfaithfully in the Covenant (*verse 10.*) and walked to goe down to *Egypt*, (*Isa. 30. 2.*) and hereupon are called: *Lying Children, A seed of F. lhood, Children in whom is no Faith.* And in this point, of not keeping his Promises with God, let him who hath cast out the Pretended Lye consider how often his own conscience hath convinced him of being such a Lye himselfe.

(*c*) *Hic Vox Populi, Vox Dei esse non affirmabitur; Haud Plus quam Vox LODOVICI STUCLÆI (& Majoris sui numeri Hominum,) Vox Ecclesiæ esse affirmabitur.*

(*d*) *March 8. 1657.*

cing them, (*P. 9.*) nor ever the fitter for Fellowship with Damned Spirits, because you so judge them (*P. 11.*) nor ever

they doe that which they would not, they consent unto the Law that it is good: Now then it is noe more they that do it, but sin that dwelleth in them, So the *Apostle* (*Rom. 7.*) Speaking of himselfe; This therefore is the State (*Brother*) not of the *Children of Hell*, that are of their father the Devil, (as yet have written) But of the *Children of God*, of such as have a father in Heaven; (3) I must tell you, Every untruth is not a ly: if it were, this *Odium* would Retire upon your selfe, with very much shame, even at this Time, for what you have now (by this your Officious Servant) written. But if here after also, [besides from what is writt'n here, where (as Christ spake to that Evil Servant) I doe not Judge of your proceedings and things even by what I have OUT OF YOUR OWN MOUTH] the Cause Appear not to be just and cleere, (when the yet Hidden things of darkness shall be brought to light, by the other Parties, who have not yet been Heard to speak) Then surely whilst you pretended to be solemnly Proceeding in an Ordinance of Christ, it will be found (with yet more full Evidence) that you were but Transgressing an Ordinance of Christ, and that it was iniquity, even your solemn meeting, (as *Isa. 1. 13.*) And so your curse causelesse, (as The Devill take her, and Take her Divell, Torment her and vex her;) (*c*) will not come, *Prov. 26. 2.* Nor what you This day (*d*) Bound on Earth be Bound in Heaven (as you peremptorily conclude, *P. 14.*) nor the Pretended offenders be feared, Scared, or Troubled, (as you in your late Sermon Imagined) nor think themselves the lesse worthy of a name in the House of God, for your so tradu

she further off from Fellowship with the Lord and his people, for yours and your Major part, of the Brethren casting them out of your Fellowship; But they will find that Good-Word, eminently fulfilled to them (1sa. 66. 5.) your Brethren that hated you, and that cast you out for my Names Sake, said let the Lord be glorified, but he shall appear to your Joy, and they shall be ashamed.

In the meane time Brother, be pleased to Consider, that if the whole Church did not indeed before hand determine this Matter, (and that likewise from Apparent and Clear Rules or Examples in Scripture) Namely that this Censure was due unto these persons (whom you have thus cast out,) you have them certainly sinned Egregiously, even in the very Matter of it: and if they did not as unanimously (according to Rule) concurre with you in the Execution of it, you did as much offend in the Manner of it: Besides your ill Management in other particulars, and Respects, relating also to the Manner of it.

But (2) As the Cause must be Just and Clear, So you adde, that it must be clearly proved; But it seemes, All things were not Clearly proved, for some things you doe affirme, with this Proviso, (If your Memory faile not, P. 21.) and others with this, (As you were informed, P. 23.) and as it is reported, P. 10.)

(3) You say, [This Sentence must be Executed according to Christs Order, that is, after Private Admonition:] But that these persons Refused Admonition, and Contemned Admonition, though they had it by a brother, or two, Severall-times, yea, both privately, and publickly: But here you breake Christs Order, if you labour not first of all, to prepare them for it, as namely to Convince them, and to shew them their sin, before you proceed to the formalities of Admonishing, and Reproving them; (according to Levit. 19. & Mat. 18.) For if you take upon you to admonish them, of that which they see not themselves to be guilty of, no marvel then, if they hearken not to your Admonition: It may be, you Admonished them for doing their duty, in Declaring, their Dissatisfaction at some of your Proceedings, Or for speaking in the Church to desire Satisfaction, then you deserved Admonition your self, for so doing: You say also, (Page 20.) That they would discover their Dislike of persons Propounded after the Church had concluded to Receive them: But did you doe your Dutie, to ask them before hand, if they were all of One Accord, and of One mind touching the Reception of those Persons? Or if the Brethren & Sisters were all satisfied something is? And if not, Did you tell them that they had their Liberties, and it was now seasonable for them to speake either themselves, Or, (if that offend you) by a Brother (if it were one of the Sisters,) before you

Proceeded: If you failed in this, you were your selfe Deepest, yea, (which is more) you were also First, if not Alone in the Transgression, and therefore If you had had your due, should your self have had an Admonition: Again—After the Church had concluded, or (as you say) Given Decission: But Brother, what Church doe you meane? Doe you meane your selfe, and the Major-Part of the Aden? if So, there being no such Church of Divine Appointment, in the Scriptures of the New-Testament, this your Church-Decission was a meer nullity by the Lawes of Christ.

Again, (Page 20.) you say, One of them Never Reproved Privately: and so was not faithfull to the rule of Christ? Perhaps the offences were Publick and such as So offend, are to be So reproved: 1 Tim. 5. 20. If therefore you transgress in the Church, before all, you must not think to be told of it in your Closet: Deare Brother, So (upon the Hopes I have of Gaining you to the truth) I will Call you, and Account you, and not as an Enemy, though I thus admonish you: But because I doe not Hate, but Love you in my heart, therefore I would not suffer sin upon you, Pardon me if I have not done it with so much meeknesse and gentlenesse and tendernesse towards you, as I have aimed at and desired: if there be some little or small mixture (Here and there) of Quicknesse, or Sharpnesse, yet consider it may make you the more sound in the Faith, (as Titus 1. 13.) The Lord also will pardon the iniquity of our holy-things. So should we pardon, and forgive each other: yet, How ever, let not this Defect or want in me, any way hinder it, But Earnestly beg of God that you may be Recovered, and that this which hath been said, May be as a precious Balme which may not break your head; Oh that it might be a kindnesse to you; Then Indeed I should think the time well spent, that was taken to write to you: Consider, then what I have written, and the Lord give you understanding in all things. So prayeth Your Brother and Companion in the Kingdome and patience of Jesus Christ, [Whose hearts desire and Prayer to God for you, is that you may be Saved, Healed, Rerbed, and Recovered from the Corruption of your heart, and the error of your way: And that you may walk for the future more Humbly with the Lord, and with his People; even in a Brotherly Equallity, in the Church of Christ: with Patience and Forbearance & long-suffering towards All: as shewing, All Meeknesse towards All Men, and in Lowlinesse of Mind, Esteeming every one, (whether in the Church or out of it) better then your selfe: (as Tit. 3. 2. & Phil. 2. 3. with 1 Tim. 1. 15.)]

E. T.

F I N I S.

